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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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No. 1.

NEW-HAVEN, SATURDAY, JUNE 3, 1826.

VOL. XI.

INTRODUCTORY REMARKS.

WE have once more arrived at our annual goal, and starting point of our labors. The present is the first number of volume eleventh. We embark upon the renewal of our march in the track of time, attended with somewhat such reflections as become the anniversary of a Birth-day, or the New-Year:—as to the past, conscious of having endeavored well, but ready to acknowledge, like all who will be candid, that we have fallen in many things short of our duty; and like all such, too, more determined than ever in forming good resolutions for the future.

A work must have been written or compiled, before its preface can be formed, as a man must have lived, to furnish a biography. The events of the future year are to be developed before its annals can be written; and yet the purposes of the Almighty Ruler have been so uniform and constant towards the advancement of his kingdom on earth, (and it is to *its annals* we are confined) that it seems as if we might reason from the past to the future, with almost the precision of prophecy. We can, at all events, with so much the more alacrity and reliance, trust the future with him, while we can find ample room for speculation in a retrospect.

Our readers will find, on gathering together the numbers of the Religious Intelligencer for the past year, that a large volume of eight hundred and thirty pages has come to their hands, without their knowing it. The accumulation of a *periodical* work, and of course of information, to those who read it, is imperceptible and insidious as the loss of time. However irregular, and fitful, and deceptive, may be the incidents of business or habit, which mark to the reader the lapse of time; the herald of glad tidings arrives at his door weekly, without noticing them. If backward harvests, or backward receipts; perplexing business, and protracted hopes, have brought him to the year's end unawares; the weekly visitor has been true to its duty—there are still fifty-two of them on the shelf. And if they have been perused, the reader has performed imperceptibly a duty, which, if he is a man of business, he would not have done in any other way. He has kept pace with the history of his times,—has perused a volume of religious annals, and select instruction, which are interesting and authentic, because written at the time and place of their happening; and without fatigue or impatience, because meted out to him at intervals. A volume of reading too, of such bulk, and on such subjects, that no resolution would have enforced him to read it at a task; nor, if he were a man of business, would his time have permitted it.

Let us cast the eye in retrospect over the track of events, whose history we have been called to record. How does the present extent of the dominion of Christ on earth compare with its metes and boundaries ten years ago? What are the ten years trophies of the army of Immanuel? It has gone on its march conquering and to conquer. The infidel and the heretic who were then able to take the field in rebellion, have fled to the mountains.—The enemy of the Bible Society who was then heard to raise his voice, is hushed, and one and all have fallen into the train of the conqueror. Mankind by nations have continued to acknowledge its supremacy; its banners are planted in the Isles of the Sea. Societies and Institutions, which ten years since existed only in the visions of enthusiasts, or which, if they existed, were on experiment, have since spread their arms over continents, embracing and concentrating the patronage and energies of nations. Look abroad, and behold what a spectacle. The whole throng of civilized man with one accord, casting into common stock, their benevolence and christian charities;—the exercise and distribution of them, reduced to an intricate and exalted science;—a science, to which great men are devoting their energies and lives. Christian benevolence and piety is no longer estimated in prayers, and hopes, and faith, but in efficient works. Its prevalence is now known, as you would know the prosperity of a mercantile house, or manufacturing establishment—by its receipts and expenses. It is summed up in figures; in its tens, and hundred thousands. It has its agents and its offices; and the seas are intersected by its heralds despatched on errands of love and compassion.

But we fear we shall make so beautiful a picture of the present state of things, by comparing it with a worse, as to persuade ourselves that it need be no better. These are but general views of things—a birds-eye

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glance over a tract of ten years. We commenced with an intention of giving according to our practice, an annual summary for the assistance of memory. It is useful after having been occupied with the details of Geography or History, to recur to a map or chart, for the double purpose of arranging our knowledge in its proper places, and there fixing it. The operations of the moral world concentrated into a small compass, are understood at a single view, in all their harmony and magnitude; it presents an epitome of what the christian has already read, which cheers and encourages his heart; and affords to those who are in arrears of the history of the times, an opportunity of coming up with it, and starting with the future on a good foundation.

We have found such a digest prepared to our hands, with more ability and means of information than we command, in extracts from a late English author, entitled a

VIEW OF THE STATE AND PROSPECTS OF THE CHIEF MORAL DIVISIONS OF MANKIND.

The world is divided into four moral quarters—Christendom, the Mahomedan Countries, South-eastern Asia, and Central Africa.

CHRISTENDOM.

Christendom naturally divides itself into the Protestant States, the Roman-Catholic, and those of the Greek Church.

Protestants.—Of the three divisions of Christendom, the Protestants alone can be extensively and actively useful; and the others must be operated upon, rather than be themselves the instruments of conveying good to others. Even of the Protestant States, few are sufficient to satisfy their own wants; and the burden rests chiefly upon Britain, of setting every enterprise in motion, and of carrying it onward to perfection, for the conversion of the world

The United States of America present themselves as the country, which, next to Britain, and indeed the only one along with Britain, has the most ample resources to spread the knowledge of the Truth over different countries; and which, in its rapidly increasing greatness, will find aids and supplies, larger than have yet been possessed by any Empire, for benefiting mankind Even now, in the infancy of their origin, their vessels touch on every coast, their inhabitants sojourn in every country; and, even without their intentional efforts, Religion grows with their growth, and strengthens with their strength; they carry their altars with them into the wilderness; and, through them, Civilization and Christianity will flow on with an ever-enlarging stream, till they cover the Shores of the Pacific. Even then, the Ocean will not terminate their progress, but rather open out a passage to the Shores of Eastern Asia; till both the Old and the New World are united, and flourish beneath the same Arts and the same Religion. The British Language and Line is spreading, not only over America, but has taken root in Africa and Asia; and is doubtless destined by Providence to spread far and wide the blessings which he has confined to Britain, not for her own use only, but as a sacred deposit for the world

On the Continent of Europe, the decayed embers of the Protestant Churches will be soonest kindled into a flame; and, by recalling them to their first faith and first fire, bands of Missionaries might be raised and trained up, renewing the days of the preaching of Luther and the early Reformers; the cause of Truth would gain ground on every side, and the Mystical Babylon tremble to its foundations. Europe naturally divides itself into the North and South; and two great Nations, France and Germany, afford the best inlets, and supply the fittest laborers for further advancement. France has always taken the lead among the Nations of the South of Europe; who, like it, formed of iron and clay, are of mixed Roman and Gothic descent—speaking kindred corruptions of the same great language—and retaining, in their writings as in their monuments, some broken fragments of the Roman Policy and Civilization. To the North of the Rhine, the genius of Germany predominates: her philosophers, her oracles, and her poets, are admired and imitated; she has imbued the literature of the North with her own colouring; and her language takes the place of French, as the common medium among foreigners of the middle rank: should a great revival of Religion take place in Germany, it will not only spread, as at the Reformation, through the kindred nations—the Danes, the Norwegians, and Swedes—but find its way through Poland and Russia; and perpetuate the impulse throughout the extremities of the North.

Roman-Catholics.—The Catholic Church is wasting away by a slow, though certain decay. When the cause ceases, the effects must cease; and, as the ignorance is dissipated, and the political circumstances are undermined which gave it support, the whole edifice of tyranny and superstition must fall to the ground. Even in countries the most shrouded from the light, Spain and Portugal, liberal principles prevail in that class, which, at length, gives the tone to all others—the young, the intelligent, and the active. The Church of Rome has the whole tide of modern opinion directed against it; and has nothing to resist it, but passive ignorance, or blindfold fury; and the precarious aid which it receives from the Monarchs of Europe, who themselves are struggling against the stream, which, unless they act with more wisdom, must sooner or later overwhelm them. Fortunately for Popery, and unfortunately for Mankind, there is no Luther, whose voice might awaken the slumberers, and produce that Reform, by reason and an appeal to Scripture, which otherwise will be produced by the Political Storms about to desolate Europe; if force is the only remedy which Popes and Kings continue to apply to that increasing desire of melioration, which is deeply seated in the hearts of men, and is urged imperiously by the changes in human affairs, and by the developement

of society. It were to be wished, that some men of great talents on the Continent would devote themselves to the work of exposing, in their full extent, the horrors of that False Church which has filled Europe with Martyrs; so that the earth might no more cover her slain, but that the cry of blood might rise to Heaven for deliverance.

Greek Church.—The Greek Church, which partakes of the same corruptions with the Rōmish, has more the excuse of ignorance, and is more open to improvement. The Bible once had free course throughout the vast dominions of the Emperor of Russia; and Education is encouraged by a Monarch, who has not much to dread for some ages, from the civilization of his subjects; while Greece, when politically free and independent, may aspire to higher liberty than she dreams of at present—may shake off the fetters of superstition, as well as of slavery; and break to pieces that worse and spiritual yoke, whose iron enters the soul.

MAHOMEDAN STATES.

The mention of Greece leads us to her Mahomedan oppressors, and to the Second Division of the Moral World; and, though the progress of knowledge has had less effect upon the Mahomedans, or rather has had no effect upon them, except in the defeats which they have sustained from their more enlightened neighbors in the art of war; yet that unbroken front of opposition, which they present at first view, to whatever tends to the welfare of man, has some openings, and the mass is more permeable than might at first be supposed.

The principle of evil, though strongly entrenched against Christianity, is also divided against itself; and the compactness of the body is broken by their mutual schisms. Persia, by its heresy and its position, divides the Orthodox Mussulmans into two; but while it weakens their strength by its adherence to the memory of Ali, the followers of Ali themselves are weakened by the canker of the old philosophy of the East, which has re-appeared under a Mahomedan disguise, in the Soofie System.

It is a proof, if any proof were needed, how little has been done for remote countries, that the profession of Physic has been so little used, for exploring their recesses; and conveying to them, under the safeguard of a science esteemed sacred, those improvements which could not otherwise be introduced. There can be no doubt, that Medical Colleges would be sanctioned by the Governments of Mahomedan Countries, especially for Christian Students; and that an European Teacher might direct their attention, not only to the sources of Medical, but of Religious Information; and, so far from shocking their prejudices by doing so cautiously, he would merit their respect, in countries where religious zeal within certain bounds, is expected and esteemed

Mahomedan Countries contain within themselves the seeds of their own dissolution. Every contested succession in Persia, and every succession is likely to be contested, would sever a Province from the kingdom, if the sovereign of Russia were enterprising and aggressive;—a single campaign might conduct a Christian army to Constantinople; which chiefly remains in the hands of the Infidels, from the mutual jealousy of the European powers; and, though all the rebellions of the different Pachas, have as yet ended in the loss of their heads; and the parts of the Ottoman Empire which had been severed for a time, have easily re-united; yet life circulates more languidly through the members of that vast bulk, and the Ottomans themselves have a melancholy sense of their past grandeur and present decay. They that appeal to the sword, in every sense perish by the sword; the loss of a battle is also the loss of an argument; and every defeat, thus doubly weakens the cause of the Moslem, and gives rise to the most fanatical and gloomy forebodings of the loss of their empire and Religion.

If the Sovereignty of the Turks were destroyed and the Persians crippled, the rest of the Mahomedans would remain a disjointed trunk, without its head and deprived of animation. The appeal which Mahomet made to Victory, would then hasten the final overthrow of his imposture; for, while other sects languish in obscurity, a Creed which claims to be ever victorious till the end of the world approaches, must either continue to be powerful or be speedily forsaken.

SOUTH-EASTERN ASIA.

The Third Division contains one half of the population of the World; nourished in those fertile valleys and alluvial plains, which are formed by the rivers which spring from the Table Land of Central Asia—barren indeed as it extends toward the North, and thinly peopled; and where its scattered tribes still wander about with their flocks, and preserve the manners of the first Patriarchs: but, to the South, teeming with population; and, in the two great races by which it is inhabited, the Hindoos and Chinese, presenting an ancient, though distinct, and somewhat different civilization. The civilization of the Chinese is political, that of the Hindoos religious. The philosophy as well as the religion of the Chinese concur to support a Patriarchal Despotism, and tend to perpetuate the institutions which they have received from their ancestors; while even the civil institutions of the Hindoos, if not formed upon, are accommodated to the wild notions of their mystic superstition.

The Hindoos are the thinking people of Eastern Asia. Their doctrines have spread to Siberia and Japan; and the New System which has been transplanted from Hindoostan, has overshadowed and nearly rooted out the native superstitions of Central Asia as well as of China, and has spread itself, with the Malay Colonies, over the Island of the Southern Ocean. Thus, India has already changed the religion of the East; and may well change it again, if Christianity had once taken possession of India. Missionaries in abundance would be found among the Hindoos; who would carry the Gospel along with them to nations, who already look to India as the fountain from which Spiritual Light has streamed out to them

(To be concluded.)

EAST INDIES.

BENGAL.

Extracts from the Journal of the Rev. Samuel Trawin, Missionary at Calcutta; extracted from the Appendix of the Seventh Annual Report of the Bengal Auxiliary Missionary Society.

Dec. 25, 1824.—After preaching at the Dutch church at Chinsurah, accompanied by the Rev. A. F. Lacroix, of the Netherlands' Missionary Society, we left our friends, and proceeded up the river,* to resume our labors among the heathen.

Arrival at Berhampore—Preaching to the Natives.

Jan. 1, 1825.—After speaking to the natives as we had opportunity along the bank of the river, we arrived at Berhampore, and were received with great kindness by our friends, Mr. and Mrs. Hill; spent the evening in conversation on missionary subjects, and making arrangements for preaching during our stay here.

2d, Sabbath Morning.—We preached to a very numerous congregation of Bengalese in a large bazaar, to the north of Berhampore. The auditors behaved in a most respectful manner, and the major part of the congregation listened with attention until the close of the service. On taking our departure, they said, "The words you have been speaking, Sir, are good and true."

Mr. Hill regularly visits this bazaar for the purpose of preaching the unsearchable riches of Christ to the multitudes that flock thither. On this account he is well known as the *setter forth of a strange God*. The people have occasionally made considerable opposition to his preaching the doctrines of Christ amongst them, although on this occasion they gave us a patient hearing; and we know that every passage of the word of God, when explained and enforced, becomes a ray of light shining in a dark place, and however opaque the benighted minds of the heathen may be, the entrance of divine truth will effect their illumination. The preaching of the gospel is, we are assured, the sowing of the seed of the kingdom; and Jehovah has declared, "My word shall not return unto me void, but it shall accomplish that which I please." It is from this consideration that we always feel delighted and encouraged in our work, where we gain an attentive hearing from the heathen.

Opposition of the Brahmins.—Their General Character.—Conversation with a Brahmin.

This afternoon we visited Lukeepore. In this village is one of the Hon. Company's large silk factories, in which, we are informed, more than 300 natives find constant employ. Here we found the people desirous of hearing the word. As a proof of which, eighty or a hundred of them instantly gathered around us on our arrival, and strongly intimated, by their looks and words, that they wished to hear what we had to say. After preaching Christ to them as the only Saviour of the world, two Brahmins, like Elymas the sorcerer of old, withstood us, endeavoring to turn away the people from the faith. They disturbed the congregation much, and manifested, by their indignant looks, the deep-rooted enmity of their hearts to the humbling doctrines of the cross. We

* The Hooghly.

endeavored to assuage their wrath in vain, as they were too deeply interested in the worship of idols to listen to our remonstrances. And such is the state of servility in which the inferior castes are kept to these idolatrous priests, that the word of a Brahmin frequently seems like the law of the Medes and Persians which altereth not. A proof of this was now furnished; for when these lofty sons of superstition spoke, the people began to disperse. Two points of resemblance between many of the Brahmins of this country, and the ancient scribes and Pharisees among the Jews are very obvious. 1st. The former, like the latter, make clean the outside of the cup and platter, whilst within they are full of iniquity. 2d. They also, like the supercilious Scribes and Pharisees, shut up the kingdom of heaven as in the case before us; they will neither go in themselves, nor suffer others, that are willing to enter in. This, however, is not the conduct of all, for on our return from Lukeepore this evening, a Brahmin accosted us at the door of his house, and after exchanging the usual compliments, respectfully invited us to enter his abode. We complied with his request, and being seated, spoke as follows: "Well, Sir, you have a nice comfortable dwelling-house, but you must soon quit it. Man's stay on earth is short, and when death brings the summons, he must immediately take his departure. Of what vast importance is it then, that we have a dwelling-place prepared for us in heaven, when we are called to quit this on earth." He said, "If all people were to seek admittance into *Boecvannah*, (the heaven of the Hindoos,) there would not be room to contain them." We told him, we could by no means advise him to seek admittance into that place; for even were it the true heaven, he, according to the doctrine of his own Shastres, could not remain there, but must, after a limited term of enjoyment, revisit this world, and again endure all its miseries. But should he believe on Christ, he would indeed enter into heaven, and enjoy everlasting life. His attention was then called to the absurdities of idolatry, and when we left him, he seemed pleased with our visit.

Moral apathy of the Natives.—Abbe Dubois.—Guilt of such as throw impediments in the way of the Gospel.

In the evening we held our missionary prayer-meeting. An address was delivered from Isa. lxvi. 12. At this monthly prayer-meeting, the subscriptions of the Auxiliary Missionary Society, which has been formed among the soldiers, are paid by the collectors into the hands of the treasurer.—About nine this evening, a fire broke out, and in a short time a great part of the Bazaar on the banks of the river was reduced to ashes. It was distressing to see the apathy of the natives on the occasion. Each one, indeed, seemed desirous of saving his own dwelling-house, but when that was burnt, he would not move his finger to save the property of his neighbor; and had not the kind assistance of his Majesty's troops been afforded, the whole Bazaar would have been consumed. Oh! how much they need the gospel, to teach them to love their neighbors as themselves, and what a callous heart must that individual possess, who in opposition to the claims of humanity, the voice of conscience, and the command of Almighty God, dares to oppose a bar to the introduction of Chris-

tianity among the deluded followers of Hindoo superstition. May the Abbe Dubois, and all persons like-minded with him, repent of this their daring impiety, and recede from this impious attack upon Omnipotence. Let all such individuals attend to the admonitions of the learned doctor of the Jewish Sanhedrin, Acts v. 34, and consider, that *if this counsel or this work were of men, it would, long ere this, have come to naught.* It would, without question, have ceased at the demise of the fishermen of Galilee; but as it is of God, it cannot be overthrown. If Christianity be a revelation from heaven, and if it be the declared will of Jehovah, that his gospel shall be *preached to all nations for the obedience of faith*, then it follows as a natural consequence, that every attempt to impede its progress is a decided attack upon the Great Supreme; such conduct can be called nothing less than *fighting against God.*

SOUTH SEAS.

EIMEO.

Extracts of a Letter from the Rev. William Henry, Missionary at Eimeo, dated September 3, 1825.

The attendance on the means of grace at this station has been much the same as for some time past: but there has been of late an awakening among the aged people of both sexes, who before seemed very insensible and careless. They had been baptized and seemed contented with a profession. They are now, however, eagerly seeking admittance into the church. It is not a little gratifying and encouraging to me to see these poor aged creatures, some of them nearly deaf, and others blind, and otherwise infirm or diseased, feeble and tottering as they go, coming to me one after another, and earnestly soliciting me to insert their names in the list of candidates for communion, and reproaching themselves for their past neglect, &c. As several of them are hard of hearing, and also dull of apprehension, I find no little difficulty in instructing them in the nature, design, &c. of the ordinance; but it affords me much pleasure to do it, and it warms my heart to hear these poor old creatures, like children lisping the Saviour's name, and expressing their trust and confidence in him alone for salvation. It is however, matter of much concern to myself and Mrs. Henry, (who diligently continues her labors among the females) that there is scarcely one among the *young people* of either sex, at this station, who seems truly and seriously impressed with the truths they hear and are taught from time to time; and in the church, consisting of about 270 members, there is not more than four or five who can be called *young persons*, and until lately, there were few who could be considered *old*, the church being composed chiefly of persons of middle age.

It will be doubtless gratifying to the Directors to learn, that the school for the children of the Missionaries, under the management of brother and sister Ormond, is in full operation, and likely to prosper; it will also give them pleasure to learn that the young king Pomare, has been entered as a pupil. His obtaining a good education is a matter of great importance. Pomare is a fine, smart boy, and seems quite at home in the institution.

Cloth has been, at length, made at the Cotton Factory, of the cotton of the island, the first web having been commenced this week. The carding-

engine has been at work for some time, and a number of women employed in spinning. The following occurrence was communicated to me, a day or two ago, by brother Davies, from Papara.

The chief Tati's little cutter being lately to the eastward, touched, by previous advice of brother Davies, at the island Rapa, (or as it is written in the charts, Oporo, or Opara,) in lat. 27 deg. 3 min. South, and long. 144 deg. 16 min. West, and brought from thence two of the natives. It is an island with which vessels have had little intercourse, and has been scarcely visited at all since it was discovered. The two men have been kindly treated at Papara, where the worthy chief, whose vessel brought them, resides; and they are soon to be sent back to their island with presents, (among which are to be hogs, cats, dogs, and poultry, of which their island is destitute,) for their chiefs. This, it is hoped, will prove a speedy means of opening a door for the introduction of the gospel. The island is supposed, in extent, to be equal to Eimeo, (which is about forty miles in circumference) and is reported to be very populous. It produces plenty of yams, taro, and plantains, but has neither bread-fruit, nor cocoa-nuts. It is now likely to be visited by vessels pretty frequently, for some time to come, as it is found to contain sandal-wood.

From the London Evangelical Magazine.

At a Meeting of the Committee of "The Protestant Society for the Protection of Religious Liberty," held February 14, 1826,

ROBERT STEVEN, Esq. *Treasurer,*

In the Chair:

Resolved,

I. That this Committee, including liberal members of the Established Church, and representing several hundred congregations of Protestant Dissenters in England and Wales, cannot receive with indifference an application that they should express their sentiments on the nature and effects of negro slavery in the British colonies, and co-operate in efforts, by which its evils may be lessened or removed. II. That as men taught to regard all men as brethren, and to deem nothing unimportant that may mitigate the woes and improve the destiny of man—as Britons proud of a country indebted to freedom for her wealth, her dominion, and her fame—as Christians, professing to be disciples of Him who came to teach, to illustrate, and diffuse pure and heavenly charity—and as Protestant Dissenters descended from forefathers, who, in the cause of civil and religious liberty, did not fear to suffer and to die—they must deplore and deprecate the continuance of that negro slavery, which all right-thinking and right-feeling men—Britons—Christians—and Dissenters must unfeignedly condemn. III. That while this Committee would reverence the law—would censure rash and injurious interposition with property—and would maintain for the colonists all rights which constitutionally they ought to claim—they cannot regard the personal slavery of eight hundred thousand fellow subjects, human and immortal beings, without feeling an intense desire, not only for their better education, for the mitigation of their toils, for the amelioration of their state, for their encouragement to partake the blessings of wedded and parental love, and for their growth in Christian

knowledge; but also that the existence of their slavery should universally and for ever end. IV. That if such just and best desire cannot be immediately attained, they would, at least, on behalf of the present and future generations of afflicted slaves, endeavor to impel forward the other measures which may diminish their calamities, and progressively improve their doom; and that, as the colonists appear strangely hostile to those means which the wisdom and benevolence of his Majesty's government have deigned to recommend, this Committee will address a petition to both houses of parliament, imploring their early interposition, and urging them to direct, that at least all such measures shall be carried into prompt and benign effect. And that this Committee entreat the Congregations with whom they are connected, either separately to petition the legislature, or to concur in any local exertions that can possibly promote those much-needed and beneficent results.

THOMAS PELLATT, } Secretaries.
JOHN WILKS, }

UNITED FOREIGN MISSIONARY SOCIETY.

The Rev. Mr. Vaill, who went from this vicinity a few years since as a missionary to the Osage Indians, attended the late Anniversary Meetings in the city of New-York. Before the United Foreign Missionary Society he made the following speech:

MR. PRESIDENT,—I never felt so solemn before. As I came up from the wilderness, and returned to the sanctuaries of my fathers, my heart was glad, when they said unto me, "Let us go into the house of the Lord, whither the tribes of the Lord come up to the testimony of Israel." I rejoiced to tread again the sacred pavements of Zion's palaces, and mingle again in the devotion of her consecrated tribes. These precious anniversaries are a feast of light and love which my soul desired to participate, and this day I bless God for his goodness.

My worthy friend has spoken feelingly of privations and trials. The Missionary to the heathen has privations. This is certain. The thing is unavoidable; yet, Sir, for all this, he is not of course unhappy. And it is not among the least of his privations that he is excluded from these high immunities of the Church. None need more these cordials, and none are more deprived of them. Let him come up now and then and drink again of these wells of life, and pluck again some of these fruits which are for the healing of the nations, and his own soul will be refreshed and comforted. It will bind him more closely to his patrons; excite a more lively and lasting interest among Christians at home, in favor of the heathen abroad; and he will return with more energy to his Master's work.

I do not ask these things to please the fancy of the missionary. No, Sir, he must not please himself. Is he seeking applause? Is he seeking a place on the records of fame? Let him stay at home, and go and get his glory in some other way. Would I describe a missionary? Let him be one who is not looking either for privations, or for pleasures. Let him keep his eye on such objects as the gospel presents. Let him look at the soul that will never die, and see its worth, and labor for its salvation. Yes, Sir, he must by faith, look through all the external decorations and degrada-

tions of the body, to that soul, which in its original, is of equal value in the saint or the savage. Let him keep his eye on Jesus, and see his dignity, and fulness, and infinite glory, and lean and live on him, and hold communion with him by day and night, and never be weary or faint in his mind. Let him look at the truth of God, that perfect Rock, and rest in the promises, and be comforted concerning the heathen under the darkest clouds. Yea, let him look into the coming world, and behold that exceeding and eternal weight of glory which his light and momentary affliction will work out for his soul.

Sir, you want humble missionaries, resigned to all that comes; that see the hand of God in every thing, and can rejoice in God always; that can draw comfort from every providence; that can tell the riddle of the Hero of Philistia, "*Out of the eater came forth meat, and out of the strong came forth sweetness.*" Friends may follow in imagination the devoted missionary, and think and tell of his privations, and speak the truth. But, Sir, there is a secret in these things, and the secret of the Lord is with them that fear Him. There is a secret, and he that feels it knows the secret of enjoying his happiest hours, under his most serious trials. Mr. President, look out and send men who can say, None of these things move me; men who have the life, and power, and patience of the gospel to carry them through; men who can tell a wondering world, and even the wondering disciples who may be ready to inquire, has any man brought him ought to eat? "I have meat to eat that the world knows not of. My meat is to do the will of him that sent me, and to finish his work."

Sir, the little band that left this city six years ago for the western wilderness, have had their trials. When they came to lie sick in their boats, as they were ascending the Arkansas, under the sultry heat of a southern summer's sun, and when they were called to bury one of their sisters on its banks here, and another there, they had indeed to wade through sorrows. But, Sir, we will not speak of trials, so great has been the goodness of God: for we have dwelt in safety; we have been preserved amidst dangers; we have slept peaceably night after night, while Indians of the different tribes have been prowling about, and passing us on every side, going to and from their wars; and while they have been returning to their village with their enemies' scalps, and dancing in exultation around the pole where these scalps were lifted up—we have not been afraid. We have always been treated as friends. And when we came to bury our brother and friend, a brother dear to me, and shall I mention his name, when we came to bury our brother, the Rev. Epaphras Chapman, it was indeed a dark hour to the mission; but we committed him to the dust in hope that he was going to rest from his useful labors, and were comforted, and rejoiced in God. And his companion was left alone. But God supported her. Her heart was devoted to the cause; since her husband's death she has been usefully employed in teaching the girls of the school, the dear lambs whom she loved. But her health was poor. And being left alone, she submitted to the solicitation of her friends to return. And she was last week to them as one alive from the dead.

Sir, we were sent to a people rude and savage

in the extreme. Probably none that roam the fields of America are more so. They delight in hunting and in war, and chiefly because this, as they suppose, offers a field for wealth and for glory. They use the bow to this day. The staff which I hold in my hand, I value because it was my brother Chapman's; and he valued it because made of the yellow wood, the only wood in their country out of which they can form the bow. And every Osage carries his bow, and by the use of this chiefly, does he kill his buffalo. Yes Sir, they prize their bows and tomahawks more than the rifles which have of late been brought among them. For it is not he that shoots an enemy that gains the glory, but he that dare approach and strike him with his tomahawk. Hence it is the highest act and glory of the Osage to strike the blow, and when he has done this, and taken off the scalp, and returns to his village, he is too great a man to lift the dish that he may drink water, but a waiter must hold it to his mouth. And when the scalp is elevated in the centre of the town, and they have commenced the dance, he walks the street unconscious of what is passing, meditating on his greatness; and could an Osage warrior be transferred with his feelings and habits entire, to this city, you would see him walking up and down, with the hilt of his tomahawk in sight, that men might know here comes a man who has bravery enough to strike his enemy. And Sir, you might see him unmoved by all the wealth and grandeur around, or crowds of gazing spectators. And what shall we say of their religion. They have a great religion. But when you stand in the midst of their most solemn and splendid ceremonies, in which they do actually worship some unknown God, you would feel that you stood amidst those whose hearts are rankling with all the baser passions of lust, envy, and malice. Their cruel purposes and bloody deeds they mingle with their holiest sacrifices.

What council do I see of 50 or 100 warriors, seated on the ground a little distance from their village, with one giving an harangue, another consulting their oracle, and the third acting the pranks of a conjurer. Sir, they are going to war. They are coming to decisions. Perhaps some husband has lost his wife, some parent his child. They cannot again shave and paint their heads, and rejoice, till a human victim has fallen a sacrifice to their revenge. Some fellow-mortal must also go into the land of death and of ghosts, to be company for the departed friend.

But, Sir, notwithstanding their rudeness, we have a school among them of nearly 40 scholars. And their children are lovely, and they learn rapidly, and they are as apt to learn as most of the children of the schools in this city. Many of them can read in the scriptures of the Old and New Testament. Some of the older girls are indeed serious; say they love Jesus; retire for daily prayer; and though we have not assurance of their conversion, we see them serious and are encouraged. I love these children and the number is increasing every week. Hopefield, a settlement of Osage Indians near our station, which has been formed during the last three years, consisting of from 12 to 15 families, is building up the school. These people have come forth in the face of reproach and scorn, and laid aside their blanket, and gone to work with their own hands. They have

had to contend with poverty to this hour. And though they are in a better condition than their neighbors who despise them, have better fields and more corn, yet they have not been able to obtain implements of husbandry. And I have with me a powerful appeal from their Chief to his Christian friends for help. These people have the gospel preached to them every Sabbath, by our brother Montgomery. And we would bless God for the good already accomplished by our mission.

Sir, I have much to say, but the time will not admit. I stand here to night as the representative not only of the Osages, but of a hundred tribes, and thousands, and tens of thousands of families, that roam between the Mississippi and the Rocky Mountains, that dwell in the mountains, and inhabit the country west between the mountains and the Pacific. Sir, at this moment, some pious young men should be traversing their country, or sitting in their lodges, beside some aged Chiefs to learn their language. Interpreters must be raised up—we suffered much for the want of them.

Sir, do you ask if we are discouraged, I tell you Nay; and why should we be. We have set our faces to the west, and when we look away from Union, it is to carry the Gospel to the west. And Sir, keeping our eye on the truth of God, we are abundantly strengthened. What is it that supports the missionary to Africa? Why, Ethiopia shall stretch forth her hands unto God. And what makes the missionary to the isles of the Pacific so bold? Why, it is written, the Isles shall wait for his law. What gives courage to the missionary, traversing the shores of the Mediterranean, entering Palestine, and passing up the Nile? Why, saith Jehovah, I will make mention of Rahab, and Babylon, and of Philistia, and Tyre, and Ethiopia, it shall be said, this and that man was born there. What gives the missionary a heart to climb the icy shores of Greenland? Why the North shall give up. And what to labor in Southern Africa, or South America? Why the South shall not keep back. And shall we wax faint when it is written, "They shall fear the name of the Lord from the West, and from the rising of the sun to the going down of the same, incense shall be offered and a pure offering."

No Sir, we are not discouraged, and permit me now in behalf of these perishing thousands, and in the name of him who bled for the nations, that the ends of the earth might look unto him and be saved, permit me Sir, to ask your continued prayers, and increasing aid.

AMERICAN SUNDAY SCHOOL UNION.

This important Institution held its Second Anniversary in the city of Philadelphia, on Tuesday, the 23d of May. From a summary statement of the meeting and the Reports in the Philadelphian, we make the following selections:—

ALEXANDER HENRY, Esq. *President* of the Society took the chair at half past 7 o'clock, P. M. and the throne of grace was addressed by the Rev. JAMES LOWRIE, D. D. of the Presbyterian Church, of Washington city.

The annual report, of the Board of Managers was read by the Rev. GEORGE HOWE, of the Theological Seminary, Andover, by whom it was written.

On motion of the Rev. WILLIAM HAWLEY, of

the Episcopal Church, of Washington city, seconded by Mr. JOSIAH BISSELL, jr. of Rochester, N. Y.

Resolved, That the report just read be accepted and adopted, and published under the direction of the Board of Managers.

On motion of the Rev. W. T. BRANTLY, of the Baptist Church, (late of Georgia) of Philadelphia, seconded by WILLIAM H. MAXWELL, Esq. of Norfolk, Virginia.

Resolved, That the retrospect of the past year affords the most animating encouragement to the friends of the American Sunday School Union; and that the blessing it has conferred on our country demands return in the cordial support and liberal patronage of every christian and patriot.

On motion of J. K. MITCHELL, M. D. of Philadelphia, seconded by SAMUEL WILSON, M. D. of Philadelphia.

Resolved, That the location of this National Institution in Philadelphia has been a signal blessing to her population, as is evidenced by the great increase of sabbath scholars; and that it is both the duty and privilege of her citizens to furnish the managers with ample means to prosecute the important objects of the society.

On motion of the Rev. S. MERWIN, of the Methodist Episcopal Church, of Philadelphia, seconded by the Corresponding Secretary.

Resolved, That the facts stated in the report, furnish unequivocal evidence of the increasing prosperity of sabbath schools, and call for the expression of devout gratitude to God for the special favour with which he has crowned the labours of his servants in this interesting sphere of christian benevolence.

On motion of the Rev. B. B. WISNER, of the Congregational Church, of Boston, Massachusetts, seconded by the Rev. Z. S. BARSTOW, of the Presbyterian Church, New Hampshire.

Resolved, That this meeting view with the liveliest interest the missionary enterprise as connected with this society, in promoting the formation of new schools, and auxiliaries to the American Sunday School Union, and that it be recommended to the managers to prosecute this department of their labours to the greatest possible extent.

On motion of the Rev. JOHN CHESTER, D. D. of the Presbyterian Church, Albany, N. Y. seconded by the Rev. JUSTIN EDWARDS, of the Congregational church, Andover, Massachusetts.

Resolved, That the rapidly increasing population of our country calls upon the friends of sabbath schools, and upon ministers of the gospel especially, to employ their greatest efforts in promoting the number and efficiency of these benevolent institutions in every part of our land.

On moving and seconding the resolutions addresses were made by the Rev. W. Hawley, Mr. J. Bissell, jr. Rev. Mr. Brantly, W. H. Maxwell, Esq. J. K. Mitchell, M. D. the Rev. Mr. Merwin, the Rev. B. B. Wisner and the Rev. Dr. Chester.

The Rev. Dr. Thomas McAuley then closed the exercises by the Apostolic Benediction.

Brief View of the Society's Publications, Missions, &c. &c.

Of the American Sunday School Magazine 1500 copies have been issued during the past year.

The title of "the Teachers Offering" has been changed to "Youth's Friend"—This little publi-

cation was commenced in January, 1825, with an edition of 3000 and less than 50 subscribers. In August of the same year, the edition was increased to 5000 and the back numbers reprinted. In April of the present year the edition was increased to 7000 and since that time to 10000—2000 copies are taken in the city alone.

Besides periodical works, the following books have been published by the board during the past year—201500 Reward Books, 46000 Tracts—5296 decalogues—14000 Catechisms—9000 spelling books—46000 tickets—18500 Hymn Books—2000 Appendix to do.—11000 Alphabetical cards—8500 Catalogues—4000 Adult Spelling books—2250 primers—3000 copies of the first annual report and 27807 other publications amounting in all to 904043.

More than 500 premiums and other books have been received from the London Sunday School Union.

The Society's stereotype plates have increased in number from 1000 pages to 3181. The Depositories have increased in number from 7 to 47 during the past year.

Since the last Anniversary a Committee of Missions has been organized by the board and 31 Missionaries have been employed by the Society; and it has been resolved that all monies paid over by Societies when becoming Auxiliaries to this Society shall be appropriated to the Missionary fund.

GENERAL VIEW.

In connexion with the Society there are 400 Auxiliaries, 2131 Schools, 19298 Teachers, 135,074 Scholars. Since the last Anniversary 468 Teachers and 532 Scholars have become hopefully pious, which including the estimated number at the first Anniversary make in all 4000 who have professed religion. The increase of Sabbath Schools during the past year is 42377—Estimating the number of Sabbath Scholars not connected with this Union at 44296 there are in the United States about 180000 Sabbath Scholars under the influence and operation of this scheme of religious instruction.

The number of Sabbath Scholars in the world, exclusive of the United States, was estimated at 357,905 at the last Anniversary. Great Britain and Ireland since report an increase of 194 Schools 671 Teachers and 25722 Scholars. The grand total of Sabbath Scholars in the world is about 1080000. This number is only 1050th part of those who should be subject to the salutary influence of Sabbath School instruction.

A copious shower of divine mercy is still descending on the village of Utica. Many have participated in its blessings; but what multitudes are still parched with spiritual drought; and how many are in all the barrenness and sterility of unbelief! Many are scoffing—some are doubting the genuineness of the work—multitudes are hardening themselves in impenitence; and among the friends of religion there are yet some to whom the strong language of scripture applies—"What meanest thou, O sleeper! Arise, and call upon thy God." What motive does this state of things present, for perseverance in prayer! The hand of the Lord is still stretched out in mercy towards us; and let the thought give fervency to our supplications.—*Rec. and Tel.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 3, 1826.

CONNECTICUT SUNDAY SCHOOL UNION.

In our last volume, page 793, we gave a brief notice of the 2d Anniversary of the Connecticut S. S.

Union, which was held in this city on the 4th of May. It was then stated that at the Annual Meeting last year, the number of Auxiliaries were 31, consisting of 650 Teachers, and 4000 Scholars. The Union now numbers 52 Auxiliaries, 1200 Teachers, and 7000 Scholars, as will be seen by the following Statement.—

CONNECTICUT SUNDAY SCHOOL UNION.

Counties.	Towns and names of Schools.	Under the pastoral charge of	Instituted,	Superintendents.	Secretaries.	Male Teachers.	Female Teachers.	Total Teachers.	Male Scholars.	Female Scholars.	Total Scholars.
Hartford.	* Hartford 1st Ecc'l. Soc.	Rev. Mr. Hawes,	1825	1	2	12	16	28	61	77	138
	" North Society,	" Wilcox,		1	2	14	16	30	70	80	150
	" South Society,	" Linsley,		1	1	12	15	27			140
	West Hartford,	" Dr. Perkins,	1821	1	2	8	9	17	57	59	116
	Suffield,	" Mr. Gay,	1820	1	1	4	6	10	23	36	59
	Wethersfield,	" Tenney,	1820	1	1	4	12	16	74	95	169
	Manchester,	" Burt,	1825	1	1	7	7	14	37	50	87
	Farmington,	" Porter,	1818	2	1	30	40	70	130	150	280
	Southington,	" Ogden,	1820					21			83
	† Berlin, (N. Britain,)	" Jones,	1826								
New-Haven.	N. Haven S. S. Union,	" Messrs. Merwin & Bacon,	1822	2	2	28	36	64	138	230	368
	" Baptist Society,	" Mr. Hill,	1825	1	1	8	7	15	40	38	78
	" African		1825	1	1	8	13	21	27	53	80
	Hotchkiss town,		1825	1		4	5	8	22	37	59
	Branford,	" Gillett,		4				28			150
	Salem, (Waterbury,)	" Pettingill,				4	6	10			62
	Milford 1st Society,	" Pinneo,	1824	3	1	7	14	21	52	83	135
	2d Society,	" Clark,	1824	1	1	5	7	12	20	33	53
	North Branford,		1824	4		3	6	9	13	29	42
	Derby,	" Swift,		1	1	7	8	15	44	50	94
Middlesex.	* Woodbridge,	" Allep,	1824	1	1	4	12	16	11	68	79
	Guilford,	" Dutton,	1824	2	1	15	17	32	96	123	219
	East Guilford,	" Shepard,	1822	1				21			104
	North Guilford,	" Whitmore,	1824								
	Middletown,		1824	2	1	4	8	12	37	109	146
	Durham,	" Smith,	1824	1	1	9	13	22	45	75	120
	Saybrook,	" Hotchkiss,	1819					24			104
	North Killingworth,	" King,	1818	4	1	10	8	18	46	36	82
	Chatham, 1st Church,	" Talcott,	1819	2		5	11	16	20	53	73
		" Messrs. Mills & Goodman,	1821	1	1	12	16	28	38	52	90
Litchfield.	Torrington,	" Hart,									
	Plymouth,	" Griswold,	1819	1				14			130
	Watertown,	" Stone,	1807	4	1	4	6	10	28	48	76
New-London.	South Cornwall,										
	* New London,		1825	2	1	9	18	27	80	150	230
	Stonington,	" Hart,	1817	6	1	7	9	16	42	78	120
Fairfield.	Colchester,	" Cone,	1810	1	1	34	42	76	123	161	284
	* Norwich Union,							69			492
	* Fairfield,	" Hewitt,	1824	1	1			30			185
	* Danbury,	" Andrews,	1818	1	1	8	15	23	43	70	131
	Huntington,	" Punderson,	1819	3	1	10	14	24			157
Windham.	Norwalk,	" Eaton,				6	10	16	50	55	105
	Stratford,	" Leavitt,	1825	1	2	9	15	24	40	90	130
	Bridgeport,		1821	1	1	12	14	26	77	131	208
Tolland.	Canterbury,	" Murdock,		1	1	12	20	32	28	45	73
	North Woodstock,	" Backus,	1821	1	1	9	8	17	62	51	113
	Pomfret,	" Porter,	1825	2		15	23	38	48	48	96
	Hampton,							27			136
Tolland.	Plainfield,	" Fowler,	1825	8	1	9	9	18	38	72	110
	Somers,	" Strong,	1819	2	1	13	16	29	80	95	175
	Vernon,	" Benedict,	1825	1	4	9	15	24	79	108	187
Allow for Teachers not reported,								35	1200		6560
Allow for those not reported,											440
† Just established.											7000

* Last year's Report

The Sabbath Schools in this city, are under as good regulations, we presume, as any in the world. The Officers and Teachers are all pious and much devoted to their work of benevolence.

The School attached to the churches under the pastoral charge of the Rev. Messrs. Merwin and Bacon, was instituted in 1822, has two Superintendents, two Secretaries, 64 Teachers, and 368 Scholars.

The School has been continued without interruption, from the time of its establishment. The largest number that attended during the last summer, was 356: during the winter, 301. In view of this fact, we would earnestly recommend to teachers of other schools, to continue them during the winter, whenever it is practicable.

The Teachers of this School have always set apart one evening in each week for a meeting for prayer, for conversation on the affairs of the School, and for devising plans to promote its welfare and improvement. At these meetings, the teachers who have been absent from school, or from the last meeting of teachers, are required to render a satisfactory excuse,

The following facts will shew the influence of the schools on the minds of the children, and their attachment to it.

A little girl had displeased the lady with whom she lived, by doing something contrary to her commands, and when detected and reprov'd, manifested no sense of shame or guilt. Threats nor entreaties could not prevail on her to say she never would repeat the act. She finally said to her, I shall inform your teacher of this, she will reprove you for it. This was enough—the child burst into tears. Oh, said she, don't tell her, I will never do so again, she (meaning her teacher) has done so much for me, and if she knew this she would be discouraged and give me up.

A little girl, on being asked why Herod's feelings were disturbed when he heard the Saviour was to be born? replied, I suppose Herod thought he would take the government of the kingdom from him.—Well, said her teacher, can you bring any passage of scripture to prove why he should think so—to which she immediately said yes ma'm, "For out of thee shall come a Governor, that shall rule my people Israel."

Another little girl not six years of age, being asked what she prayed for, answered without any hesitation, I pray every day that God may give me a right spirit, and a new heart; but what, replied her teacher, do you mean by a right spirit; I mean, she said, by a right spirit, to serve and to glorify him, and to keep holy his Sabbath day.

Another little girl was asked if she thought God saw her. Why yes ma'm, she replied, for he is every where, and can always see me; but how do you know he is every where, said her teacher; because said she, the Bible says so, and as that is the word of God, I think it must be true.

We add a few specimens of answers from Scripture by the children, to questions given by their teachers.

What promises do the Scriptures give to those who seek God early?

I love them that love me, and those that seek me early shall find me. Prov. viii. 17.

For whom did Christ suffer, and die upon the cross?

And that he died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose again. 2 Cor. v. 15.

But God commendeth his love toward us in that while we were yet sinners, Christ died for us. Rom. v. 8.

What is the first duty of impenitent sinners?

From that time Jesus began to preach and to say,

repent, for the kingdom of heaven is at hand. Matth. iv. 17.

Repent ye, therefore, and be converted, that your sins may be blotted out. Acts, iii. 19.

What is true repentance?

I will arise and go to my father, and will say unto him, father, I have sinned against heaven and before thee. Luke, xv. 13.

I thought on my ways, and turned my feet unto thy testimonies. Psalm cxix. 59.

What is saving faith?

For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Gal. v. 6.

For with the heart man believeth unto righteousness. Rom. x. 11.

Will there be a resurrection of the dead?

In a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. 1 Cor. xv. 52.

Will Christ judge the world?

Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Acts, xvii. 31.

What things will be brought into judgment?

For God will bring every work into judgment, with every secret thing, whether it be good or whether it be evil. Eccl. xii. 14.

SANDWICH ISLANDS.

In our last volume, pp. 566 and 639, we published two letters from the Rev. Mr. Stewart, one of the Missionaries at the Sandwich Islands, giving an account of the low state of Mrs. Stewart's health, which states that to human view there was no probability of her recovery in that climate. At the last date she was reduced to a mere skeleton, and could neither sit, stand, or walk. Her friends have been left in painful anxiety respecting her ever since. The following is an extract of a letter from Mr. Chamberlain to Mr. S. Whiting, of New-York, just received.

HONORURU, Oct. 19, 1825.

DEAR SIR—In consequence of the protracted illness of Mrs. Stewart, of whose recovery in this debilitating climate, very little hope could be entertained, Mr. Stewart had sometime since come to the conclusion of returning to America, if a favourable opportunity should present, to try the effect of a colder climate.

About a fortnight since, an English whaling ship, the Fawn of London, bound directly home, called at this port. The master, Capt. Dale, very kindly and generously offered him and his family a gratuitous passage to England; The accommodations being unusually good, in addition to the favour of a physician, the opportunity was thought providential, and was, by the advice of the mission, thankfully embraced. Two days ago they embarked. Mrs. Stewart, though very feeble, sustained the trial of parting and the fatigue of removing, better than was expected. We saw our friends safely on board, and comfortably fixed in a commodious cabin, and recommending them to the care of that Providence who had so clearly marked out their path, we bade them farewell.

I am sir, very respectfully,

Your obedient servant,

LEVI CHAMBERLAIN.

THE NATIONAL PREACHER.

We noticed in our last volume, the proposal of Rev.

Austin Dickinson, of New-York, to publish a volume of Sermons in monthly numbers. We have received the first Number of the work, containing a Sermon by Reverend Dr. Mason. It is handsomely executed, and we think, quite low: each Number is to contain one Sermon of ordinary length, or two short Sermons. The names of some of the most able ministers in this country are given as contributors to the work. The price is 1 dollar, paid in advance, or 1 dollar 50 cents, paid in October.

Subscriptions received at this office.

Revivals.

REVIVAL IN SOUTH READING.

Mr. Editor,—I deem it my duty now to announce to the Christian public, through the medium of your valuable paper, that the Lord has again visited my people in mercy. For two or three months past, there has been a precious work of grace among us. The members of the Church have become very generally quickened. Our religious meetings are so thronged that no private room, no school-house is spacious enough to accommodate the people who attend even a Conference on a working-day evening. We now hold our Conference meetings in the Meeting-house, and the lower part of it is pretty well filled.

Between *twenty* and *thirty* have already ventured to hope that they "have passed from death unto life." Many more are adopting with deep anxiety the language of Peter's convicted hearers on the day of Pentecost, "Men and brethren, what must we do?"

There begin to be favorable indications in the Congregational Society. A few among them have recently "found peace in believing." We do hope the good work will extend. "For this let every one that is godly pray in a time accepted." We sincerely and earnestly solicit the prayers of God's people for the continuance of this work. The particulars will, God willing, be given to the public at some future period; but as every Christian can say with the Psalmist, "thou hast made me glad *through thy work*," I can no longer forbear to mention, for the encouragement of the pious, that "The Lord of Hosts is with us, the God of Jacob is our refuge." Yours, &c.

Ch. Watch.] GUSTAVUS F. DAVIS.

REVIVAL IN WHITESBOROUGH, N. Y.

The Utica Baptist Register of May 19, states that "the outpouring of the Spirit is still powerful in Whitesborough. The Lord's-day previous, Rev. E. Galusha had the delightful privilege of baptizing twenty-three professed believers in the Lord Jesus.

REVIVALS IN MAINE.

A correspondent of the Western Recorder, gives the following summary of revivals in Maine, which, however he is aware is incomplete:—Lewistown, New Gloucester, Poland, Machias, (140 have united with the church in this place,) Newport, Levant, Corinnia, Parkman, Dexter, Prospect, 40 or 50; Belfast, 45; Greene, 68; Weld, Topsham, Bowdoin College.

A letter dated Castine, April 20, says, "The Lord is still watering this vineyard. At Blue Hill

he is pouring out his Spirit, and sinners are turning to the Lord.—Recent accounts from Machias inform us that the good work is not yet done there. At Prospect the revival still goes on in a very interesting manner."—*N. E. Obs.*

A letter from the Rev. Mr. Gillet of Rome, to the Editor of this paper, dated the 18th inst. mentions that during the present revival in that place, there have been received into his church "236 new members, and 11 by letter from other churches." We also learn from the same source, that the spirit of a revival continues among them. The particulars of this interesting revival, we trust will be given in due season.—*Western Rec.*

REVIVALS OF RELIGION.

Every man, christian, or no christian, would be thought "a friend to Revivals of Religion."

But the meaning of this term is very differently understood; so that I know not whether a man is a holy man of God,—a cold formalist,—or a downright infidel—by the declaration that he is a friend to a Revival of Religion.

One, means by it, the mighty outpouring of the Holy Spirit—under whose influence Christians as a community are awakened to more fervent love to each other—to sinners, and to Christ the Lord of all—in which they are awakened to *feel* that their unregenerate neighbours are *all* in the way which leads down to *eternal ruin*—which prompts them to warn, exhort and entreat them *immediately to repent and turn to God*. Sinners finding that Christians act as though they *felt and believed at heart* the things they would impress upon them, are alarmed—they begin to feel that they are *indeed sinners*—they find alarm and terror pervading the soul and guilt pressing upon the conscience, and flying to every nook and corner of self-righteousness, and finding no relief, they come to the solemn purpose, Oh, awful, solemn, interesting moment—and throw themselves at the foot of the cross of Jesus and accept Him as their Redeemer. The "robe" of a Saviour's righteousness is "put upon them"—and now a "new song is in their mouth"—rejoicing in the Lord, they too, in turn say "come and see." Oh, yes, the Lord is gracious—"turn ye, turn ye, for why will ye die," my father, my mother, my sister, my friend, oh, fly to Jesus.

Now the *cold formalist*, and the infidel, who before were perhaps at variance on points of speculation—are heard like Herod and Pilate to cry *enthusiasm, fanaticism, madness*, this is turning the world upside down. Yes, these "friends to revivals" have now become friends to oppose the revivals—such things were never allowed of in the churches of *** and **** and must be wrong.

Well, Mr. Editor, let them say so, but I rejoice that the Spirit of the Lord is lifting the standard of Christ and that revivals are multiplying throughout the land. Yes, and though formalists and infidels join hand in hand, the spirit shall spread till the Heaven-born influence shall illumine the darkest corner of this dark revolted world.—*Philadelphian.*

SUNDAY VISIT TO THE TOMB OF WASHINGTON.

On Sunday last, a party, consisting of about thirty members of Congress, of both Houses, hired

the steam-boat *Surprise*, and took an excursion down the Potomac, with the design of visiting Mount Vernon. Intimation was given by the Captain, that Judge Washington the proprietor of the place, had forbidden all persons from visiting it on the Sabbath. A Committee was accordingly appointed to wait on the Judge, and ask permission to land, that the company might "pay their respects to the seat of the Father of their Independence."

We are told that the Judge peremptorily refused to comply with their request. Considerable excitement has been produced by this refusal, occasioned it is said, by the manner in which it was given. That is a matter belonging solely to the parties concerned; but we sincerely rejoice that Judge Washington has given such full and unequivocal demonstration of his regard for the Christian Sabbath. Could the Spirit of that man, whom we all delight to honor, and to whose tomb we feel it a pleasure, at proper seasons, to repair, have looked down last Sabbath upon the calm bosom of the Potomac, would he have felt honored by the spectacle which was there exhibited? Judge Washington will receive the heartiest thanks of the moral and religious part of the community, and we hope that he may never again be under the necessity of reminding Members that the Sabbath is a day to be kept holy unto the Lord.—*Col. Star.*

MEMOIRS OF MRS. HUNTINGTON.

A volume of peculiar interest has been lately published by *Crocker & Brewster* of Boston, entitled, "Memoirs of the late Mrs. SUSAN HUNTINGTON, of Boston, Mass. consisting principally of extracts from her Journal and Letters, with the Sermon occasioned by her death.—By BENJAMIN B. WISNER, Pastor of the Old South Church. Embellished with a portrait of Mrs. Huntington."

The following touching description of the sickness and death of her husband, the Rev. *Joshua Huntington*, is extracted from her Journal, written several weeks after the event. It is but a specimen of the refined feeling, and exalted piety which animates the whole work.

"I have long intended, for the sake of my children, to describe some of the exercises of my mind at the time of my blessed husband's sickness and death; but have not before felt able to do so.

The last part of my stay at Bridgewater, I experienced, at times, a peculiar flagging of my animal spirits, and a sense of horror which can never be described. There was no particular cause for this that I am aware of. On Saturday, August 28, 1819, I heard that Mr. Huntington had stopped at Groton, fatigued; and was not much alarmed, supposing that he did not come into Boston so late in the week, to avoid the labor of preaching immediately after so long and fatiguing a journey; and, overruled by the solicitations of my friends, and the consideration of the yellow fever being in Boston, I remained at Bridgewater until Wednesday. On Tuesday I sat watching at my window, to see the well known chaise, the sound of which, on similar occasions, had always delighted me. Toward evening I expected the stage, and possibly, my husband in it. The stage appeared. Instead of my husband, the driver

threw me out a letter. It struck a pang to my heart. When I had opened it, through the mistaken kindness of my friends, I was still informed that "he was fatigued." Distracted with apprehension and suspense, I waited for morning; and, at nine o'clock, left Bridgewater in the stage, with a heart tortured with apprehensions, alas! soon and certainly realized. During my ride home, this passage of Scripture was upon my mind, and comforted me, "All things work together for good to them that love God." I was feeble, but wished to go to Groton that night. Mr. ——— assured me, however, that Mr. Huntington was not very sick. He had seen him on Monday. Miss ——— was with me. Mr. ———'s assurance of my precious husband's being only slightly feverish, had, in a great measure, lulled my fears.

On Thursday morning I set out in a chaise, accompanied by a friend, for Groton. During the ride, the first answer of the Assembly's Catechism was strongly impressed upon my mind, "Man's chief end is to glorify God and enjoy him forever." I felt that, for the last twelve years, I had, in a great degree, misunderstood the great object for which I was made; that, if not my chief, a very high end with me had been, to be happy in my husband, and make him happy in me. I felt that the highest happiness of a rational mind ought to arise, from answering the purpose for which God made it; and therefore that I ought to be happy in glorifying God, not in enjoying myself.

We reached the public house in Groton. I inquired if they knew how Mr. Huntington of Boston was. The answer was, "Very sick indeed: the doctor has been there all day; he is a very sick man." My limbs would scarcely support me to the house. Upon our arrival there, we went into the parlor alone. The first object that met my eye, was the hat of the blessed sufferer above stairs. It struck me with fearfulness and trembling, as the herald of death. I asked for the physician; and in reply to my agonized interrogation, "Is there no hope?" he said, "Mr. Huntington is very sick. I should have some hope, were it not that all fevers this summer have been unusually fatal." The overwhelming agonies of that moment can never be described. The language of my heart was, "O that God would redeem his life with mine!" The doctor told me I must compose myself, as, to see me agitated might destroy the object of my solicitude.

Mr. Huntington was apprised by the physician, of my arrival. There was an increase of ten to the number of his pulse upon this intelligence. When I entered the room in which he lay, he was gasping for breath; but his countenance glowed with an expression of tenderness I shall never forget, as he threw open his arms, exclaiming, "My dear wife!" and clasped me, for some moments to his bosom. I said, with perfect composure, "My blessed husband, I have come at last." He replied, "Yes, and it is in infinite mercy to me." I told him all I regretted was, that I could not get to him sooner. He said, with a tender consideration for my health, which he always valued more than his own, "I am glad you could not; in your present circumstances, it might have been too much for you."

From that time, owing to the insidious nature of his disease, I had considerable hope. I had

seen him. I was with him. He was as sensible of my love, and of my attentions, as ever; and I could not realize the stroke which was impending. Never shall I remember without gratitude, the goodness of God in giving me that last week of sweet, though sorrowful, intercourse with my beloved husband.

The days and nights of solicitude drew near a fatal close. I could not think of his death. At that prospect nature revolted. I felt as if it would be comparatively easy to die for him. But the day before his death, when all spoke encouragement, I felt that we must part. In the bitterness of my soul, I went into the garret. It was the only place I could have without interruption. Never shall I forget that hour. Whether in the body or out I could scarcely tell. *I drew near to God.* Such a view of the reality and nearness of eternal things, I had never had. It seemed as if I was somewhere with God. I cast my eye back on this life; it seemed a speck. I felt that God was my God, and my husband's God; that this was enough; that it was a mere point of difference, whether he should go to heaven first, or I, seeing we should both go soon. My mind was filled with satisfaction with the government of God. "Be ye followers of them who through faith and patience inherit the promises," seemed to be the exhortation given me upon coming back to this world. I do not mean that there were any bodily or sensible appearances. But I seemed carried away in spirit. I pleaded for myself and children, travelling through this distant country. It seemed as if I gave them, myself, and my husband, up, entirely. And it was made sure to me, that God would do what was best for us.

From that time, though nature would have her struggles, I felt that God had an infinite right to do what he pleased with his own; that he loved my husband better than I did; that if he saw him ripe for his rest, I had no objections to make. All the night he was exercised with expiring sufferings, and God was pouring into my soul one truth and promise of the Gospel after another. I felt it sweet for him to govern. There was a solemn tranquillity filled the chamber of death. It was an hour of extremity to one whom Jesus loved. I felt that He was there, that angels were there, that every agony was sweetened and mitigated by ONE, in whose sight the death of his saints is precious. I felt as if I had gone with the departing spirit to the very utmost boundary of this land of mortals, and as if it would be easier for me to drop the body which confined my soul in its approach toward heaven, than retrace all the way I had gone. When the intelligence was brought me that the conflict was over, it was good news; I kissed the clay, as pleasantly as I ever did when it was animated by the now departed spirit. I was glad he had got safely home, and that all the steps of his departure were so gently ordered.

It would be in vain for me to attempt a description of my feelings the next morning. I had never seen such a sun rise before. It beheld me alone. Were I the only created being in the universe, I could not, perhaps, have felt very differently. I went into the chamber in which he died. There, on the pillow, was the print of his head. The bed of death was just as when it resigned forever, the body of him who was all the world to me. His

portmanteau, comb, brush, &c. lay in sight. God wonderfully supported me.

But why do I dwell on a description, which, even now, is almost too much for me? How did God sustain a creature who was weakness itself! How mercifully he has carried me through all my successive trials! Truly it was the Lord's doing, and it is marvellous in my eyes.

And now; O, how is it now? Not so much comfort; laboring with sin; afraid almost to live in this wicked world; dreading a thousand evils in my present lonely state. But all this is wrong. God hath said, "who shall harm you, if ye be followers of that which is good?" How kindly my beloved husband used to remind me of this text."

ORIGINAL LETTER.

Extract of a letter, never before published, from the Rev. John Newton, to Rev. Mr. Lucas, dated Jan. 17, 1798.

"My eyes grow old in the socket, but I can still write and read by candle light, though often I cannot recognize readily the face of an intimate friend. My recollection is likewise weakened, especially as to names, but it seldom fails me in the pulpit. I have formerly been a great walker, but now three or four miles a day is as much as I wish for. Thus there is a very gentle, gradual decay, so gradual, that in most respects I hardly feel myself older than when you saw me last. I seem a wonder to many. I am a wonder to myself. Too long I was an infidel, a blasphemer, and a profligate, but he spared me, and called me, to preach the faith I had laboured to destroy. In Africa, I was a servant of slaves, but since his sovereign mercy put me amongst his children, I have been honoured and comforted on every side.

But enough of self! The singularity of my case often drives me into egotisms, when writing to a friend.

'Thy wond'ring saints rejoice to see

A wretch like me restor'd;

And point, and say, How chang'd is he,

Who once defied the Lord.

O, what a Shepherd, to lay down his life for such wandering sheep! to die for his enemies, who both by nature and practice, were alienated from him, who would have gone to the last moment of life, despising his love, and crucifying him afresh, if mighty grace had not compelled them to come in, for such he died, even (I trust) for me. I not only preach Paul's faithful saying, but I am a living proof that Jesus came to save the chief of sinners.

May the Lord bless you and yours in all things. May he guide you with his eye, support you by his arm, comfort you with his presence, and at length, bring you home to himself in glory."

Obituary.

DIED.—In this city, on the 15th ult. Henry C. Bradley, aged 9 years, son of Mr. Chauncy Bradley; on the 25th ult. Mr. Bradford Hubbard, aged 65.

At Orange, on the 23d ult. Mr. Elijah Alling, aged 72 years.

At East Haven, on the 18th ult. Mr. Seth Curtiss, of Southington, aged 27.

Drowned in this harbor, on the 17th ult. Mr. Herman Rice, a colored man, aged 21, belonging to the Steam-boat United States.

POETRY.

ODE WRITTEN FOR THE SECOND ANNIVERSARY OF
THE AMERICAN S. S. UNION.

[BY W. B. TAPPAN.]

If this low vale of strife and tears
Were never sunn'd by Mercy's beam,
Where gladness now O God appears,
How dark would thy creation seem!
Reveal'd in splendor was thy name,
When morn her banners first unfurl'd;
Yet lovelier is the Light that came,
Shedding Redemption o'er a world.

To this high impulse man has bow'd,
And frigid hearts have learned to love;
The fierce are humbled; on the proud
Sits meekness like a peaceful dove:
Now are the mighty of the earth
Workers with God—now hoary age
Pants to partake the second birth;
Now children are his heritage.

Earth has a theme allied to heaven,
And joys like those that linger there,
When to these lisping ones is given
The artless eloquence of prayer;
They waken too, a trembling string,
—While holy rapture warms and thrills,
With hymns as sweet as seraphs sing
Upon those everlasting hills.

Our hearts rejoice—our bosoms glow—
This hour what cheering visions rise!
These children nurtur'd thus below,
Shall swell the assemblies of the skies!
Glorious will be his diadem,
And songs and dances will be his,
Who forms for God one beautiful gem
To sparkle on the eternal throne!

MIRROR FOR INFIDELITY.

Beneath this stone, four infants lay;
Say, are they lost or saved?
If death's by sin, they sinn'd, because they're here!
If Heaven's by works, in Heaven they can't appear:
Reason!—ah! how depraved;
Go search the Bible's sacred page!—the knot's untied,
They died, for Adam sinn'd—they live, for Jesus died.

"Behold how great a matter a little fire kindleth."

At the time when the late Rev. George Whitfield, of happy memory! was preaching through America, God was pleased to take one of a city, and two of a family, and bring them to Zion! A certain lady in New England, became a subject of grace, and of course, a praying, experienced Christian. But she was alone in her exercises; she could influence none to pray with her but a little daughter she had, between nine and eleven years of age. This child she took into her closet with her from day to day, a witness to her cries and tears. It pleased God after some time, to touch the heart of the child, and after

sorrow for sin, to give her the knowledge of salvation thro' the remission of sin, and the spirit to bear witness of her adoption. The child being then about eleven years of age, in a transport which is so peculiar to such a blessed experience, said, "O mother if all the world knew this I wish I could tell every body!"

"Pray mother, let me run to some of the neighbors, and tell them that they may be happy, and love my Saviour too." "Ah! my dear child, (said the mother,) that would be needless; for I suppose if you were to tell your experience, there is not one in many miles but what would laugh at you, and say that it was all delusion." "O mother, (said the child,) I think they would believe me. I must go over to that Shoemaker and tell him, he will believe me." She ran over, and found him at work in his shop. She began by telling him that he must die, and that he was a sinner; and that she was a sinner, but that her blessed Saviour had heard her mother's prayers and had forgiven all her sins; and that now she was so happy she did not know how to tell it! The shoemaker was struck; his tears flowed down like rain—he threw aside his work, and cried for mercy by prayer and supplication; that alarmed the neighborhood, and in a few months from that time, there were above fifty people brought to the knowledge of Jesus, and experienced his power and grace. "Behold how great a matter a little fire kindleth." Then let it spread till the universe is filled with the glory of God.

RELIGION IN WOMAN,

As in man, is not only "of the operation of God," but the result of reflection, comparison, and choice, and consists in a cheerful and happy renunciation of all the heart holds dear, for Jesus Christ; and of every opposing interest, for his kingdom and glory—and this is her distinguished excellence. Let the fear of God, and the love of Jesus Christ, control her domestic virtues; let the humility, patience, faith, hope, charity, and resignation of the gospel, become interwoven with her personal accomplishments, and sweeten and govern her conduct, and how lovely is such a woman! It has frequently been remarked, that pious women are not only more numerous, but more pious, than pious men. How infinitely superior are her charms to all the fascinations of beauty, all the splendor of external accomplishments, and all the delicious joys of giddy dissipation! How invaluable does such a woman appear, adorned and dignified, not only by all that earth can give, but decked in the robes of that piety and loveliness which earth can neither give nor take away.

Christ speaks to the heart. His chief concern is with the heart. When stout he breaks it: when broken, he heals it: when healed, he comforts it: and when partly comforted, he promises, and will certainly bestow full consolation.

An APPRENTICE wanted.—A

Lad, 14 or 15 years of age, of steady habits, and good character, is wanted as an apprentice to the Printing business, in the Office of the Religious Intelligencer.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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